

STUDIES IN JEWISH AND CHRISTIAN PIETY.

I. Love
and the
Messianic Age

in hitherto untranslated Hasidic writings;
with special reference to the Fourth Gospel.

BY

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TO
MY FATHER

"An Israelite indeed in whom there is no guile."

REV. P
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"The peoples of all other nations but the Jewish seem to look backwards and also to exist for the present; but in the Jewish scheme everything is prospective and preparatory; nothing, however trifling, is done for itself alone, but all is typical of something yet to come."

Coleridge.

"There were two other characteristic marks of their (Israel's) religion: one was their extraordinary and quite unexpected abhorrence of any attempt to represent the Deity in an image, and the other the belief that though they could not make any likeness of God, yet eventually, when men were ready for it, He would give them That which perhaps we may be not far wrong in saying that they somehow vaguely and indefinitely felt would be "The Image of the Invisible God, the Brightness of His Glory, and the express Image of His Person."

Canon W. H. G. Holmes.
"The Presence of God."

"Oh that thou wouldst rend the heavens,
that thou wouldst come down."

Isaiah LXIV, 1.

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PREFACE.

THIS little book forms the basis of lectures on "Hasidic Teaching in the light of the New Testament" delivered by me in 1920 before the Origen Society, Lincoln College, Oxford, and at the Community of the Resurrection, Mirfield.

The Hebrew and Aramaic writings* on which this treatise is based have never been translated into any language, nor has any Jewish or Christian scholar ever attempted to reproduce the religious ideas and ideals contained in them. In fact, the style of these writings, their crude colouring and mixture of Rabbinical casuistry and Cabbalistic symbolism, their strained efforts at describing what Walter Pater calls "the sensuous love of the unseen," all but defy translation. The writers plunge the reader into a welter of ideas, strung together in sentences three pages long, out of which he at last emerges excited and breathless.

In dealing with any mystical movement in Religion—especially in Judaism—one is inclined to

* Apart from the Sohar and other mediæval books, I have used chiefly the following sources:—

Senior Salman, "Tanya," Slavita, 1797; "Likkute Tora"; "Tora or," Shitomir, 1848; Ber, "Kuntras Ha-hithpaaluth"; "Shne Ha-meoroth," Königsberg, 1831; Aron Ha-levi, "Share Ha-yhud We-emunah"; "Share Aboda," Shklov, 1820-21.

follow the method of the German Philosopher Jacob Brucker, who began his "History of Philosophy" (1742) with a long description of the "*philosophia barbarica*," the first part of which is the "*philosophia antediluviana*."

I would fain enlarge upon the genesis and history of the mystic side of Rabbinic Judaism, but for this I may refer the reader to my book on Hasidism,* where also I have attempted to prove that these religious conceptions throw some light on the New Testament writings. In any case, these ideas form the culmination, and not the inception of Jewish group Mysticism and Eschatology, and many thought-forms appearing at the first glance as new, I have tried to trace back, through Mediæval Cabbala, Philo, and early Rabbinic, to the pre-Christian Apocalyptic.

Christians, in spite of the vast stores of literature available to-day on Judaism, are generally of the same mind as Dr. Johnson, who, in the famous Dictionary, thus defines "Pharisaical": "Pharisaical, adj. (from *pharisee*) Ritual: externally religious: from the sect of the Pharisees, whose religion consists almost wholly in ceremonies." But, as Dr. Claude Montefiore says in his "The Old Testament and After," "Jewish critics of Christianity and Christian critics of Judaism make precisely the same charges against each other. The Christian says: 'Judaism thinks of nothing but reward. It is a low and selfish religion.' The Jew says: 'Christians think of

* University of Leipzig, Research Institute for Comparative Religion, Publication No. 1. Hinrichs, 1918.

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nothing but saving their own souls. Christianity is a self-regarding and selfish religion.' Yet one set of critics is as wrong as the other."

I hope by means of this short study to prove that traditional orthodox Judaism has no lack of spiritual fervour.* Even "the Sea of the Talmud" has its Gulf Stream of Mysticism.**

The reading of the Law and the Prophets in synagogal worship, and the liturgical use of the Psalms, have preserved some groups in institutional Judaism, on the one hand, from a mere formalism, and on the other, from a type of Mysticism which is individualistic and anti-social. The strong sense of the Divine Transcendence has preserved the balance against the danger of Pantheism.

But:—*Δείξαι ἐκ συγκρίσεως τὸ διάφορον.* . .

For, although the trend of this type of Jewish piety has an almost Johannine colouring, the

* The terms most frequently used in these writings are:—

Ahduth.—Not only for the Divine Unity, but also in the sense of "Unio Mystica" in relation to God, and fellowship in relation to man.

Kavanah.—Intention, especially at prayer and in performing religious duties.

Ahabah.—Love.

Hithdabkuth.—Cleaving to God.

Hithpaluth.—Enthusiasm, ecstasy.

Bittul-ha-yesh.—Ceasing to be, absorption in God.

For similar terms in the Mystery Religions cf. Prof. A. Kennedy, "St. Paul and the Mystery Religions," and Prof. Heinrich, "Die Hermes-Mystik und d. Neue Testament," Leipzig, Research Institute Publications.

** Cf., for instance, Dr. Abelson's interesting book, "Immanence of God in Rabbinic Literature, 1912, and Kennedy, *op. cit.*, Chap. II.

atmosphere of the New Testament is a totally different one.

Christianity is too majestic to live upon the depreciation of rivals. It is the Author's hope that Jewish readers of this little book will realise that the difference between Hasidic and Christian conceptions of Love is not a difference of degree, but of quality, a difference between expectation and realisation: "And the Word became flesh and dwelt in us." (*ἐν ἡμῖν*, John I¹⁴.)

St. Matthew's Day, 1923.

Holy Trinity Church,
Old Nichol Street,
Shoreditch.

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Epilogue : Love in the Fourth Gospel.

1923.

THE SEARCH.

Whither, O whither art Thou fled,
My Lord, my Love ?
My searches are my daily bread,
Yet never prove.

My knees pierce th' earth, mine eies the skie ;
And yet the sphere
And centre both to me denie
That Thou art there.

Yet can I mark how herbs below
Grow green and gay,
As if to meet Thee they did know,
While I decay.

Yet can I mark how starres above
Simper and shine,
As having keyes unto Thy love,
While poore I pine.

I sent a sigh to seek Thee out
Deep drawn in pain,
Wing'd like an arrow ; but my scout
Returns in vain.

I tun'd another—having store—
Into a grone,
Because the search was dumbe before ;
But all was one.

Lord, dost Thou some new fabrick mold
Which favour winnes,
And keeps Thee present ; leaving th' old
Unto their sinnes ?

Where is my God ? what hidden place
Conceals Thee still ?
What covert dare eclipse Thy face ?
Is it Thy will ?

O let not that of anything ;
 Let rather brasse,
 Or steel, or mountains be Thy ring,
 And I will passe.

Thy will such an intrenching is
 As passeth thought :
 To it all strength, all subtilties
 Are things of nought.

Thy will such a strange distance is
 As that to it
 East and West touch, the poles do kisse,
 And parallels meet.

Since, then, my grief must be as large
 As in Thy space,
 Thy distance from me ; see my charge,
 Lord see my care.

O take these barres, these lengths away ;
 Turn and restore me :
 " Be not Almighty," let me say,
 " Against, but for me."

When Thou dost turn, and wilt be neare,
 What edge so keen,
 What point so piercing can appeare
 To come between ?

For as Thy absence doth excell
 All distance known,
 So doth Thy nearnesse bear the bell,
 Making two one.

George Herbert, 1631.

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LOVE
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CHAPTER I.

KNOWLEDGE AND LOVE.

MYSTICISM in Theology differs from standpoints which are more scientifically logical, in respect to the very attitude which at the outset it takes up in regard to its subject matter. In rational theology the orderly arrangement of the different grouping notions permits the selection of some and the rejection of others, in accordance with the harmonious agreement of all the units of doctrine into a comprehensive and more or less self-consistent whole. Rational theology distrusts the irrational surd. Mystical theology distrusts the theological standpoint which rejects the irrational surd as long as life retains it.

1. The difference paramount which constantly differentiates the one from the other begins at the outset when each defines its sources of knowledge concerning the relations between God and man. The records of religious literature, for instance, enshrine the effective results of intercourse between God and man. Nature also is stamped with a revelation which he who runs may read. To the rational systematic theologian evidence such as this, brought to the bar of cool and balanced judgment, affords an opportunity for testing and

selecting, approving or disapproving, the worth of religious experiences registered in the heat of individual religious striving to-day. Reduced to their simplest form, these subjective experiences may be brought within the field of objective data, and thus regarded as valid. To the mystic, it is not the subjective that has to be viewed in the light of the objective; rather has the historical and, so to speak, external among religious data no important value, except as it is caught up into the realm of subjective experience and found to have affinity therewith. The actual feeling, the excitement, has essential value to the mystic; once the experience has been passed into the crucible of conceptual thought, and the emotional side of it neutralised, it has also been largely sterilised, from his standpoint. There is an opposition of opinion between the two as to the value to be assigned to the personal equation in religious experience.

In the Hasidic theology now brought under view this opposition is clearly illustrated. There are two kinds of knowledge, it is said; on the one hand, there is a knowledge of God which all may have, by studying Creation and acquainting themselves with the character imprinted thereon; and there is a knowledge of the inner being of God. This latter is a progressive knowledge of God. It leads to love of Him; and love for Him brings as its final issue the actual vision of Him. To attain this vision—the actual sight of God—is the highest aim; it is a consummation which will not be reached until the Messianic age, but it is surely promised then. In this connexion the prophetic

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utterances, Deut. xxxii. 39 ("Behold that I am He") and Isa. xl. 5 ("All flesh shall see together"), are produced to show that the actual vision of God—the beatific vision—is promised under the Mosaic, and will be achieved under the Messianic dispensation.¹ It is the business of the Hasid to live for the realisation of this Messianic Age.

The two forms of knowledge, which we may call the static (*i.e.*, the rational) and the dynamic (*i.e.*, the mystic, productive of the Messianic Age) are contrasted by means of illustrations. The picture is not the artist, nor is the voice of a singer the personality of the man. We may admire the artist because of the picture, the singer because of the voice; but we do not really know either man. The essence of a man's personality is given to the world in the form of holiness and love. In an infinitely higher degree all this is true of God. Creation is merely His picture. It is in knowledge of Himself that true knowledge consists. We know God best when we know Him in His holiness and wisdom and love, apart from His Creation. Only Moses had to some extent this vision; yet it is the business of all to try and reach this stage.²

¹ Tora or on Gen., p. 14 and often; *Shine ha-meoroth* 9-11; cf. Pesachim 68a; Sanhedrin 91b; *Sohar* I, 87. When Philo describes Allegory as dear to *ὑπαρκτοῖς ἀνδράσιν*, "men of vision" (De Plantatione, 36), it is unnecessary to believe with Reitzenstein (*Die hellen. Mysterienreligionen*) that the term was borrowed from the Mystery Religions.

"Love to the Lord is glorious wisdom. To those to whom He appears He gives it, in order that they may behold Him." Ecclesiasticus (Greek), I, 11.

² Likkute Tora 59.

It is not pretence by these writers that the outlook which they thus commend is easy of attainment. In this respect they stand on the same ground as Philo (De Spec. Leg. i., 36): "There is nothing better than to search after the true God, even if the finding of Him should escape human capacity, seeing that even eagerness of desire to understand Him in itself produces unspeakable pleasure and delight." Another illustration is as follows:—There is a difference between him who is eager to see the king and him who is not. The first wanders through the king's palace and realises its beauty and rejoices in it, even though his wish to see the king himself remains unsatisfied. The other is deprived even of the vision of the *palace*.

However, it is characteristic of him who longs to see the King and to be received by Him, that he keeps himself undefiled and walks in His way.³

It is manifest that the knowledge of God which the Hasid thus seeks to cultivate is strictly speaking the knowledge of Him which belongs to the Messianic world to be. A great deal of Hasidic thought revolves around the consideration of the Messianic Age, which the theologians endeavour by their method to anticipate as far as may be. Then the knowledge of God will no longer be merely intellectual apprehension, but actual realisation in experience.⁴

³ Shomer emunim 15. Cf. 1 John iii, 2-4.

⁴ Similarly *ἐν γένει* in 2 Peter i, 8, is regarded both as the root and the end of spiritual progress.

The child—womb; the reception function Israel's Jer. xxx because He—God *Messianic* and *g* which all will know Messianic that on glimpse and contemplation *reflection* see. *The* the great

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The present is a time of pregnancy. The child—the People of God—is in the mother's womb; its breathing organs—which are organs for the reception of God's spirit—are still without function. This embryonic life is the period of Israel's exile. "Rachel weeps for her children," Jer. xxxi., 15, means: the mother of Israel weeps because the Shekina has departed (we—enenu—He—God—is not, i.e., has departed).* *The Messianic Age will be a time of spiritual birth and growth.*⁵ The Messianic days are days in which all Creation, even the very animal world, will know God as in days before the Fall. The Messianic Revelation will be more perfect than that on Sinai. Then it was but momentary—a glimpse; in the New Age it will be permanent and continuous. *All we see now is the mirrored reflection;⁶ then it will be the reality that we see. The least in those days shall be greater than the greatest of these.*⁷

The knowledge which these writers seek to inculcate is, therefore, the knowledge of God's inner essence. It is not attained by processes of rational thinking, but by cultivation of immediate fellowship with God under discipline to His Spirit. Though we see but the mirrored reflection, we already appreciate the salient fact that

*It is probable that a similar allegorical interpretation is at the back of Matt. ii., 17-18.

⁵ T. Or on Ex., p. 139f. Cf. Sohar III, 20.

⁶ The same metaphor is used as 1 Cor. xiii, 12. Also Philo uses ἐσθλα in the sense that in the mirror we see not the thing itself but only a reflection. Cf. De Abr. 153 and often.

⁷ Shne ha-meoroth 11; Tora or on Ex., p. 106; Share ha-teshuba 8b.

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God loves us, and upon the basis of this, knowledge of the inner being of God is built. The history of the Divine dealings with Israel signifies this one thing : God knows and loves his people. Great must be the love of the King who stoops to a poor man, freeing him from his misery, and bringing him to the palace, and there manifesting to him love and friendship. Thus God deals with Israel. Israel is God's poor man. Out of this little world He has chosen the people of Israel and united Himself with her.⁸ It is Divine love which runs like a gold thread through history from the very creation of the world itself. God in His relations with man on earth has shewn Himself a King who desires to make His abode with us here below. The higher a being, the lower he is able to condescend. God wished to be among the small and despised, not as a Sultan ruling in his palace, hidden, and ruling only by power ; but as a good and wise King whose one desire is to draw his subjects to himself ; a King who also, out of love for his own, forsakes his palace and dwells among his people in order to unite himself with them, that they may see more of his glory and learn more of his character.⁹

Creation is indeed significant of God's perfection. In Creation God has *by an act of self-limitation* created conscious beings, that these may have the joy, first, of realising their self-hood, and then, of realising Him, their Creator, and of receiving Him into

⁸ Kether shem tob., p. 8; Tanya 117, 122 and often.

⁹ Tora or 17; Hana Ariel 16 and often ; cf. Num. R. X, 1; Cant. R. V, 16.

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their innermost life as their Father and King. The proof of God's love lies less in the fact that He raises creatures to Himself, than in *that He stoops to have His tabernacle among men* and thus reveal Himself to them. A beautiful simile illustrates this point. It is as though a man accompanied by his young son were climbing a mountain. As the father reaches the summit, he turns to find that the son is far below. But they can still see one another. The son longs to reach the father, but the higher he rises, the more strenuous becomes the task. What does the father do, when he sees the intense desire on the part of the son to come to him? He can restrain himself no longer, but comes down to meet him. Even so God, in answer to the strivings of the mystic soul. In this connexion, Isa. xliii., 7 is interpreted as a figure of God's condescending love.¹⁰

The two types of knowledge are further illustrated by a reference to the fact that the prophets always compare the ideal wonders of the Messianic Age with the wonders of Divine Providence in the deliverance of Israel from Egypt, rather than with the wonders of Divine power in Creation. The great significance of the redemption from Egypt is not the revelation of God's power, but of His condescending love to Israel. The illustration of this is as follows. A king invited the representative men of his land to a royal banquet. The rarest dishes were provided, and the guests might help themselves at will. One among the guests there was, however, for whom

¹⁰ Cf. Lik. T., p. 76.

the king cherished feelings of especial love. For this guest the king selected a portion from one of the simplest dishes and, placing it on a golden platter, *carried it himself to his friend.*

God's dealings with Israel have been ever of this sort.¹¹

The 'Fathers,' Abraham, Isaac and Jacob, are called "the chariots of God."¹² Hence, every Israelite is supposed to possess two souls;¹³ a 'divine' soul, which comes directly from God Himself, and a "natural," or "animal," soul, which comes from the "other side" of God.¹⁴ Israel is called the "son of God," for "as even the toes of the child have their origin in the parents," so has the 'divine' soul, even of a sinner, its origin in God; it emanates from Him and unites itself with man's 'natural' soul, in order to spiritualise it. "It descends from the heights of Heaven, in order to ascend,"—after having changed the natural into the divine, the material into the spiritual.¹⁵ The metaphor of

¹¹ Shne ha-meoroth 39. A similar parable in Mechilta on Ex. xiv, 7.

¹² Gen. r. Sec. 82. Cf. St. Ignatius, Ep. to Ephesians, ix: "So ye are all *God-bearers.*"

¹³ "And the *souls* which I have made," Is. L. 15, is interpreted in this sense.

¹⁴ Ex. xxxiii, 23: "And thou shalt see by *back*," is allegorised to express this.

¹⁵ For the double entity of the soul cf. also Aphraates, Hom. VI, 13. The idea of man possessing several spirits is suggested in the Test. of the 12 Patriarchs cf. T.R. 3; T.S. 2ff; T.Y. 14; cf. Ez. Hayim 50, 2; Sh. haked. III, 2; Tanya 10-12.—Dt. xxxii, 9: "For the Lord's portion is His people" is thus interpreted; "The divine soul of an Israelite is a *part of God Himself.*" Cf. Reshith Hokma, Section "Fear," 9 and 10.

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the "corn of wheat" (c.f. John xii, 24) is often used to illustrate the working of this 'divine' soul. As the grain must enter into the earth, in order to bring forth fruit, so must this soul enter into man's innermost nature and be quite absorbed by it, if it is to bring forth spiritual fruit.

But, as the earth must first be ploughed and prepared, so must the natural man be prepared for the Divine seed, if this which is hidden in him is to be revealed in all its power.

When the sower sows the seed he is not certain whether it will enter deeply into the ground. When the harvest comes, he rejoices. ("They that sow in tears shall reap in joy.") In the Messianic Age, the time of harvest,¹⁶ all the secrets of human life will be revealed and the achievements of the "Divine soul" in every individual will come into the light. At present we are not certain whether it is attaining full fruition. It all depends upon the receptiveness of the human personality and whether it has proved a fertile soil in which the heavenly seed can develop. If the heart of a man has not been broken¹⁷ and his natural life become a vessel of God's love, the "divine element" has not been able to work out its full purpose. His righteousness will lead him to absolute isolation, for it will be mere self-righteousness. But if he lets God's Love work in him, he can come to such close fellowship

¹⁶ Cf. John IV, 35-38.

¹⁷ Cf. Psalm LI, 17.

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with God, as to be completely united with Him. As the members of the body are organs of the soul, as the "Angel of the Lord" is the organ of the Shekina, so is *the man whose love to God is perfect; "he becomes a living expression of God."*¹⁸

The Holy Land will be called in the Messianic times "the land of God's pleasure."¹⁹ God will enter into a spiritual marriage with this land, and it will be transformed into Paradise, the Land of beauty and fertility. The sacramental nature of this union will be fully revealed. But even now this is in a measure true of those men who have become temples of the Divine Love; *they* are the Land of God's pleasure. They suffer the "Divine soul" which is in them to work out His purpose. But as the grain must first die in the ground if it is to bring forth fruit, so must the subliminal Divine soul enter entirely into man's nature and permit itself to be contained by it.

In the Messianic times God will remove the disease of self-satisfaction and self-righteousness from humanity and will accomplish what seems to us impossible.

Man, as he now is, is an incomplete being; the more he opens his heart to the divine influences,

¹⁸ See Shne-ha-meoroth 9; cf. Odes of Sol. xxvi, 10.

¹⁹ Is. lxii, 4. (Hephzi bah.)

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*"the more he grows into the image of the ideal man laid up in Heaven."*²⁰

Some writers base the expectation that the Messiah will reach a far higher state of perfection than man can ever reach, on Is. lii., 13: "He shall be exalted and lifted up and *very high*." In His time everything in Nature—even evil itself—will be absorbed in God, and the heathen, attracted by the fulness of His love, will give themselves up to Him voluntarily.

The partial rest which the pious experience now, is often contrasted with that "Sabbath of the soul" in the Messianic Times which God is preparing for those who love Him. Even in God Himself two kinds of rest are distinguished. He rested on the first Sabbath of Creation and yet He still goes on working, preparing Creation for the appearance of His Kingdom in the Messianic Times. The aim of the Divine Architect will be reached, when the building of His Kingdom will be finished. But the perfect Sabbath of God will only begin when He actually *settles* in His Kingdom in order to rule.²¹ It is likened unto a man

²⁰ "Adam Kadmon," in Kab. literature; cf. the "Nasha Kadmaia" of the Manichæans, and the "Gabra Kadmaia" of the Mandæans; not to be confused with "Adam Harishon" (the first man in opposition to all later men); cf. 1 Cor. xv, 49, and Philo leg. all. I, 31. Both St. Paul and Philo must have known an old tradition; cf. Reitzenstein, *Poimandres*, 81; Bousset, *Rel. d. Judentums*, 405; Joh. Weiss, *Der erste Korintherbrief*, p. 375.

Adam stands for Adam, David, Moshiah, the ideal man and his historical prototypes; cf. *Sh. ha-Fesh*. 17; T.O. 15, 96 and often.

²¹ That is in the post-Messianic time. Hos. VI, 2: "On the third day He will revive us and we will live before Him." is used eschatologically for the perfect rest in the post-Messianic Age. Tora or, 18-21. Cf. with this Heb. IV, 1-11.

who builds a house for himself. While the house is being built he rests occasionally in order to gather strength to go on afterwards with the work; when the house is finished he rests from his *labours*. Only when he finally *settles* in the house *to live in it*, he rests, in the full sense.

And as to humanity in general, the world is made for *man*, but when he becomes a slave of this world and separates himself from God, he does harm not only to his own nature but to the whole Creation.²²

The essence of sin consists, therefore, in man's self-sufficiency before God. Man is endowed by God with a measure of the Divine creative power, which shows both, the love of God and also man's Divine origin; but without recognition of his dependence on God and in self-chosen isolation, from Him, he soon becomes a worshipper of himself. "The whole Creation groans" because of this perversion of Man; for he comes to think not only of himself but also of the Universe as something which it is possible to separate from God, the Creator of all. Everything is longing for the Messianic redemption, through which God's Immanence will be fully realised. "The lower water weeps: 'I want to be with the King.'"²³

²² On this old Jewish idea, of Creation being subject to vanity and the renovation of nature in the Messianic times cf. Sanday and Headlam on Rom. viii. 18, 23. (International Critical Commentary to the N.T.)

²³ Tora Or 11; Lik. T. on Dt. p. 21 f. Cf. Gen. R. v. 3.— "The waters under the earth," referred to in Gen. i, stand for

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We must enter deeply into this groaning of Creation, and listen with the ears of the Spirit to the plaint of the imprisoned soul of Nature and its longing for redemption.

When all our thoughts and actions are the outcome of Divine inspiration, then we unite everything that is seemingly separated from, and independent of, God, with Him, and so co-operate with Him in His redemptive activities and prepare the way for the Messiah. The following parable illustrates this:—

A king lost a costly pearl. He sent out his three sons to find it. The first set out, glad to be free from the restraint of his father's presence. He cared neither for the pearl, nor for his father. He never returned, but spent his life in following his own pleasure. The second set forth, made a hasty search, and quickly returned to his father's house, not because he so greatly loved his father, but because he was loath to be away so long from the comforts of his home. Now, the third set out, full of sorrow at leaving his home and his beloved father, but determined,

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the material, and "the waters above the earth" for the spiritual world. The idea underlying this symbolic interpretation is evidently suggested by the difference between the tangible heaviness of the ocean and the aerial lightness of the clouds, and perhaps also the fact of tides governing the seas, while clouds float hither and thither at the whim of the wind.—Ez. xlii, 12, is often used to bring out the idea of the cosmic redemption in the future æon. It is very probable that Joh. vii, 37, 38, refer to the same passage, and that instead of *ἐκ τῆς κοιλίας* we have to read *ἐκ τοῦ θρόνου* (the Aramaic Kursaya throne, instead of *Karsa*, belly). Cf. also Rendel Harris, Expositor, 8th Series, No. 117.

notwithstanding all his own suffering and separation, to stay away and make diligent search until he should find the pearl, because he knew what great joy the finding of it would give to his father.

One man is altogether absorbed in the things of this world. Another is eager to please God, not out of love to Him, but because he is afraid to lose the future bliss in Paradise. But there are some men who love God for His own sake and search for the *Divine sparks*²⁴ which are scattered in this world, in man and Nature, and try to bring them back to their source.²⁵

Man has been created by God in order that he may finish what God has deliberately left unfinished. Not that God needs the help of His creatures, but it is His love which causes Him to impart His own Nature to the work of His hands, in order that man should have the privilege and joy of becoming His fellow-worker in this world, in natural as well as in spiritual life.

Moreover, in a certain sense God *does* need men, in order to exercise His Kingship. A king needs a people that accepts his rule *voluntarily*. God, by virtue of His character, needs a being to whom He can reveal Himself, whom He can love, and through whom He can shed abroad His light and life.

²⁴ The "Divine Sparks," Nizozoth, play the same rôle in the Jewish mystical terminology as in Plotinus. Cf. also Tatian, Or. 13; Tertullian, De Anima, 41.

²⁵ Kethoneth pasim, p. 8; cf. Sha'r ha-tef. 60-66.

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The ultimate issues of this truth are of the most vital and cosmic significance, *for God Himself is affected by our life.* When a mother suckles her child, the amount of her milk is increased in proportion to the vigour with which the child sucks. In like manner, the reservoirs of God are increased, the more we draw from them for holiness, grace, and love.²⁶ On the other hand, "if Israel neglects the will of God, the higher Powers wax feeble."²⁷ There is a reciprocal giving and receiving.

We must try our best to become vessels for God's Love, guard our hearts wherein dwells the "divine spark" and preserve it undimmed and entire, and flee from 'Egypt,' in order to experience God's revelation on 'Sinai.' We must first try to clear away the thorns and weeds: hatred, jealousy and lust, from the vineyard of the soul, so that that which is good in us may be separated from that which is evil. Then only can He fill us with His Love. When God is sanctified by Israel, then He fulfils His promise: "I the Lord will sanctify you."

The following parable describes the divine love which is revealed in the mystery of the human personality, in "the descent of the soul, in order to inhabit a material tabernacle:—"²⁸

²⁶ Shomer Emunim, p. 55.

²⁷ An old Jewish conception, cf. Sifre on Dt. p. 136b and 137a; Pirke De-Rabbi Eliezer, Ch. iii; Ex. R. xxiii, 1.

²⁸ Cf. Lik. Tora 65, 81, 95; Soh. iii, 93a. The doctrine of the pre-existence of the soul, which is fully developed in the Cabbala, is also to be found in II Hen. 234, and Sap. 820. It is also suggested in IV E 4-12. Cf. also Fr. Ch. Porter, The Pre-existence of the soul in the book of Wisdom (Old Test. and Semitic Studies, I, p. 205-270).

A king had an only son, who was pure, wise and good, having never known evil. The father delighted in these qualities of his son, and the son gloried in the wisdom of his father, and the harmony between them was perfect. One day, the wise king called his son to him and commanded him to prepare himself for a long journey into a far country. The son was loath to leave his father, but never doubting the wisdom of the command, he obeyed it. Often, as he wandered far from his father's home, he was sad and lonely. Horrible sights and sounds made him shudder. Temptations assailed him on all sides. What a struggle was his to keep himself unspotted. In this way, every day, unconsciously, he grew in strength of character. Meanwhile, the father longed unceasingly for the return of his son. His heart ached for the wanderer, and suffered silently with him in each suffering. But how he rejoiced, even more than the son, at the latter's victory over temptation.²⁹

²⁹ Ber, Sha'r ha-tefilla, Ch. iii; Tora or on Gen., pp. 8f, 21f.—Cant., iii, 10: "The midst thereof is paved *with love*," refers, according to Sohar (i, 44c; ii, 97a), to the innermost palace of Heaven, where stands the throne of God. This is often quoted in our sources to emphasise the truth that love is not merely an *attribute* of God, but His very nature.

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CHAPTER II.

THE LAW AND LOVE.

TO the Hasid Scripture is full of spiritual truth, and even the Hebrew letters of the Book are considered to be "vehicles which bring to the upper and lower worlds life from the Divine centre."¹ He who comprehends the spiritual meaning of the Word of God and receives it into the innermost chambers of his heart is called "the friend and brother of God, and the holy temple of the Divine Spirit."²

The deepest longing, therefore, of the genuine Hasid is to become a "living Tora." The keeping of the Law is to him only a means to an end—union with God, and for this reason he tries to keep it scrupulously, for "God's thoughts are embodied in it." Although at the present Age not even the most saintly man understands fully the hidden spiritual meaning of the comandments, yet they must be "sown in tears," *i.e.*, observed without questioning. The "reaping in joy" will be realised in the Messianic Age. For great will be the joy when the divine mysteries hidden in the Law will be fully unfolded by *Him*, to whom Isa. lii, 13 ("Behold my servant will deal wisely") is applied.³

¹ Likkute Tora, 50 ff., and often.

² *Ibid.*, 36.

³ *Ibid.*, 33; cf. Sohar iii, 260b.

However, it is possible "*to keep all the commandments, and yet be far from God.*" To such a man the Law can become, to use a Pauline phrase, "a savour of death unto death." The Hasidic writers similarly use the old Talmudic term "*sam maweth*"—a deadly poison. This poison can be cured only by the 'salt' of the spirit of God, as Elisha cured the poisonous water with salt (2. Kings, xi., 19-23).⁴ Is. lxvi., 1 ("The heaven is my throne and the earth my footstool"), is often allegorically interpreted to describe the union of the heavenly with the earthly, the spiritual with the material, the infinite with the finite, in the Tora, or rather, the "descending of the divine wisdom from the highest heights and embodying itself in 'earthly' commandments."⁵ In these commandments God reveals His will and wisdom, which are really one with Him. Thus, it is not an exaggeration to speak of this conception of the Law, as the Jewish doctrine of the "real Presence." Technically it is expressed in the words: "*The Lord—is—in the wisdom*" (=Tora).⁶

The cloud which surrounded Moses emanated from God. It sustained him during the forty days and nights, when he "ate no bread, nor drank any water." It is symbolical of the Law. It also emanates from God Himself and becomes Israel's spiritual food, and, if they duly receive it, God's Will embodies itself in their thoughts,

⁴ *Ibid.*, 10; Tora or 71f; cf. Mk. ix, 50.

⁵ cf. Tora or on Gen., p. 5.

⁶ cf. Prov. iii, 19.

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words and deeds.⁷ For the fire of God's holy love needs 'fuel' in order to burn. Israel is symbolised by the seven-branched candlestick in the Tabernacle, the *Menora*; for through the possession of the Law they are destined to be "divine light-carriers."⁸

But, although the Tora is the revelation of God's Will, yet *His innermost secret is known only to His most intimate friends, who, through their perfect fellowship with Him, are the only true representatives of Israel.*⁹

That a "more excellent way" than Legalism is not unknown to Jewish traditional piety, can be specially seen from the following characterisation, in some Hasidic writings, of different types of saintliness:—

Some souls, it is said, are like birds. Their movements are graceful, their flight easy, in the rare atmosphere above earthly things. They are not bound by laws that govern those who must plod below.

Others are like those Angels, representatives of the Cosmic Forces, whom Ezekiel symbolises as having the faces of Oxen and Lions. That is to say, those souls are naturally heavy, dull, or fierce, but by their close contact with God are enabled to overcome their original nature and gain the power of flight, but not in so easy and natural a manner as the first. *So, to some few men*

⁷ *Ibid.*, 38.

⁸ Lik. T. on Num., p. 64-67.

⁹ Tora or, 50.

because of their whole-hearted love for God, it becomes natural to live in harmony with the Divine Will, independent of the Law.

The majority of Israel can only attain this high spiritual experience by unceasing effort and unquestioning obedience to the Law.¹⁰

The Law of Love is derived from the love of God. The more we love Him, the better we will love men.¹¹ We must look at man with the eyes of God and love him as God loves him.¹²

Love is not the same as natural kindness. "Israel is by nature merciful," but love means something more: conquering our natural tendencies and sacrificing our own wills on God's Altar, loving even him who is unlovable, having mercy upon those who seem to us to be unworthy, *bringing down the grace of God to sinners and to Gentiles*¹³, condescending to the lowest, the most degraded, because of the good that is hidden in them, because of the "Divine spark" which is dormant even in the greatest sinner¹⁴.

¹⁰ Lik. T., 36-38; Tora or on Gen., p. 50; cf. Sohar 1, 122a; II, 166b; 217b.

¹¹ See Tanya 81 and for parallels in Early Rabbinic, cf. my "Die rel. D.d. Chassidim," p. 89.

¹² For the combination of love to God and love to man, cf. Test. of Twelve Patriarchs, V, 2, 3; VII, 5. For Rabbinic parallels, see Abrahams, *Studies in Pharisee and the Gospels*, p. 19.

¹³ Cf. Tomer D., Ch. 3; Lik. Ramal 9.

¹⁴ For the idea of the Imitatio Dei in Pharisaic literature, cf. Schechter, "Some aspects of Rabbinic Theol.," Ch. XIII. See also "The Letter of Aristeas"; cf. Ex. r. XX, 9.

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Israel is the "*measure of the Godhead*"¹⁵ and every individual Israelite a part of this measure; in one sense, the head is of greater importance than the feet in a body, yet the feet have the advantage over the head, because they carry the whole body, the head included.

So must we love not only the learned and the pious, but also the ignorant and the unspiritual, in order that the body may be whole and active.

The essence of love is love for the Divine essence in man. As the lightning breaks through the clouds, so does the hidden light of God break through the material veil of this world, when there is love in us. As the sun scatters the darkness, so should our love lighten dark and sad hearts. Our relation to all men should be one of friendship. But there are two kinds of friendship. There are friends who can bring the greatest sacrifices for one another, but who are all the time conscious of it. Others are like David and Jonathan; they become almost one soul, and each rejoices in having to suffer for the sake of the other.

*Love for man is more to God than the outward keeping of the whole Law. Through love even our body becomes an organ of the Shekinah, and we become united with the spiritual world, and are able, through our prayers, to bring down grace out of the Heart of God.*¹⁶ Our love should not be measured, it should have no limit. Only the

¹⁵ See Tomer Deborah, ch. 2; L.T. on Dt., p. 87.

¹⁶ Often; cf. Siddur (Sh. Ha-tef.); Tanya, Ch. 4 and 23.

perfect man must limit his love, in order that the *evil powers should not misuse the abundance of his goodness.*¹⁷

We should not reward evil with evil, *but forgive our enemies and try to bring them to God.* When we love our heavenly Friend we cannot endure that men should blaspheme Him and live without Him. As a father rejoices when his children are loved by others, so our heavenly Father rejoices when we love even His prodigal sons and try to bring them back to the "wings of the Shekinah." He rejoices when we long for the time of the Messiah, when there will be no more evil, and when "they will bring forth no corruption upon His Holy Mountain."¹⁸

That the Messianic Age will bring not merely a revelation of the hidden meaning of the *old* Law, but a *new* Revelation, has been shown above.¹⁹

¹⁷ *Ibid.*

¹⁸ Cf. Tom. Deborah; Ch. 2-4; Lik. Ramal 9; Soh. II, 60; L.T. on Dt. 48. Lik. T. on Num. 101, Tora or on Ex. 92, 101.

¹⁹ See also Midrash R. on Cant.: R. Jehuda said: "When the Israelites heard the words (Ex. xx, 2), 'I am the Lord Thy God,' they were meant to study the Tora in such a way that they should never forget it." They asked Moses to teach them. But soon they forgot it all. Said they: "Who is Moses? He is only a man (flesh and blood); as *he*, so will his *Tora* cease to be!" They turned to him again, and said: "Moses, our Master! O, if God would only reveal Himself again to us! O, if He were to kiss us with the kisses of *His* mouth! O, if only His Tora were to enter into our innermost hearts!" Moses answered: "In this dispensation it cannot be, but it will take place in the coming dispensation" (Messianic Age). Jer. xxxi, 33 (the new Covenant) is quoted.

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THE LAW AND LOVE

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The following differentiation between the Mosaic and the Messianic Revelations can be considered as a summary of Jewish mystic thought on the subject:—

The Law was given through Moses in order to bring forth a union between God and Israel, as between bridegroom and bride, but not as between husband and wife. In the Messianic age the perfect union will be established. The Sinaitic Revelation manifested only "the outer side of the divine will"; in the days of the Messiah the inner nature of God will be revealed, and His light will permeate Man²⁰. It is very characteristic that this Messianic Revelation is described²¹ as "hesed di-kshot," "the Grace of Truth."

²⁰ Cf. Tora or, p. 92.

²¹ Lik. Tora on Num. p. 101.

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CHAPTER III.

FEAR AND LOVE.

Philo¹ and the Rabbis² often discuss the relation between fear and love. In our Hasidic sources we find the following differentiations:—

In the deepest recesses of our hearts fear and love dwell together; they reveal themselves in joy. We rejoice in the consciousness of God's love and nearness, but tremble at the same time, because of the awfulness of His Presence. This is the Hasidic interpretation of Ps. ii., 11: "Be glad with trembling."³ Abraham and Isaac are types of Love and Fear respectively.⁴ But both Abraham and Isaac can have their abode in the same human breast.

To the Hasid everything that has even an appearance of evil becomes a thick wall of partition between him and God,⁵ and his soul is consequently full of fear and trembling before Him.

¹ For instance, I, 283; cf. also "Ecclus." I, 11f; X, 19; XXV, 11.

² Cf. the discussion between Joshua ben Hyrkanos and Joshua b. Hananja, Mishna Sota, V, 5.

³ Lik. Tora 15. Cf. Seder Eliahu Rabba, ed. Friedman, p. 3; Hoboth ha-lebaboth, "Love to God," ch. 1.

⁴ "Abraham, my *beloved*" (Is. xli, 8). ('Beloved' in Eph. 16. is probably also based on the same verse. The Messiah, the seed of Abraham, being *the* beloved.) "The Fear of Isaac" (Gen. xxxi, 42).

⁵ "Flee from every evil and from whatsoever is similar to it," Didache III, 1, is the very essence of traditional Jewish piety; cf. Tos. Chulin, II, 24.

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Such a fear is considered to be an original endowment of every Israelite. But the highest form of fear is the one which is the result of true knowledge of God's love for man and Nature. The greatest sinner, did he but reflect on how God's Glory fills and overshadows the "upper and lower worlds," would pause in fear before he sins. There is a difference, however, between fear of *sin*—which is due to the consciousness of God's sublime Holiness—and the fear of *God*, which is the result of an intense realisation of His Immanence in the universe. "Fear ye before the Lord" (Ps. xxxiii. 8) denotes the fear of God as He is manifested in Creation and in natural forces; whilst "Fear ye the Lord" (Ps. xxxiv., 10), means the fear of the awful and transcendent God, the Divine Law-giver. The realisation of God's Holiness only intensifies the sense of our absolute remoteness from Him: God and man remain separate. But the realisation that He is omnipresent generates a fear which leads to the experience that God is all and man is nothing.

Only in the days of the Messiah such a fear will be the experience of all.

When the King comes, some men are filled with a guilty fear, and flee from his presence. But the King's friends rejoice. So there is a fear of God which causes men to flee from Him, and one which causes them to dance before Him with joy "The sea saw it and fled, the mountains danced like lambs" (Ps. cxiv. 3), is the allegorical expression of this thought.⁶

⁶ Sha'r ha-Tefilla, 22f; Lik. Tora on Num., p. 5; cf. Ex. R., ch. 21.

Our love for God must be pure, untainted by hope of reward or fear of punishment. "He does not truly love the King, who looks to him for some favour."⁷

We should love Him above all things, and suffer sorrow gladly for His sake. Our love for God should not be less than our duty towards our fellow men. We are obliged to strengthen the weak, in order that the whole body may benefit, "*so must we strengthen the Shekinah*"⁸ which is sick of love"⁹ and, which "for our sakes has borne our griefs and carried our sorrows."¹⁰

As it is our duty to be hospitable to wayfarers and to receive them as our guests, *so should we receive God into our hearts*. As the Jews honour the dead by washing their bodies and clothing them in white garments, so should they wash off the spots with which their sins have stained the Shekinah, "and help Her to ascend from the depths into the heights."

As it is the duty to help to bring about pure marriages among the people, so should we, through our true love for God, further "the union of the Divine Bridegroom with His Bride—Israel."¹¹

⁷ Tanya often; cf. Pirke Aboth, I, 3.

⁸ In traditional Jewish theology the Shekinah denotes the diffused Divine Presence in Creation, and more especially in His dealings with His people in their dispersion.

⁹ Cf. Cant. V, 7.

¹⁰ Is. liii is often applied to the suffering Shekinah.

¹¹ Tomar Deborah, Ch. 5.

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This love for God brings forth a union with Him and with the spiritual Universe, which the human mind cannot grasp, nor the tongue describe

Fear and love are wings by which the soul is carried to Heaven. As it is with fear, so it is with love. There is a natural inborn love of the soul for its native home, as the flame by nature leaps upwards; and there is an "Amor Dei intellectualis."¹² The inborn love always ascends to Heaven. As the flame by its nature always strives to separate itself from the wick, in order to enter into its own more aerial element, so does the soul, by its very nature, seek to unite itself with its source. No child really knows the true nature of his father, and why he should love him; yet the soul of the child is closely united with the soul of his father. Just as all the riches of the world are as nothing in comparison with the love that we have for our own life, so the accumulation of good works, through the keeping of the Law, is nothing in comparison with this natural love of the soul for God.¹³

The fellowship with God which comes from such a love is so all-pervading, and leads to a self-surrender so complete, that the result is joy ineffable. Such love cannot, at times, endure the limitations of the body, the heart cannot contain it.

¹² This term has been taken over by Spinoza from Jewish Oral Tradition.

¹³ See sh. ha-tesh, 22a (on Cant. viii, 7); cf., I Cor. xiii, 3.

Nu. viii. 1-4, is interpreted as follows:—

The divine pattern of the Candlestick is Israel (as it is in the idea of God). God desires that the flame of their love should ascend to Heaven. The mediators of this love, the seven Lamps, are "the seven Shepherds"¹⁴, the heavenly representatives of Israel, the greatest of whom is the prototype of the High Priest Aaron. For Moses and Aaron are "the friends of God—the Bridegroom, and of Israel—His Bride." Moses, the friend of the Bridegroom, brings the infinite Light of God to Israel; and Aaron, the friend of the Bride, leads Israel to her Bridegroom.¹⁵

In the heart of the sinner this love for God is in a state of slumber. But at some great crisis in his life this love may awaken and then he begins to long not only for the bliss of God's Paradise, but for God Himself.¹⁶ Man is a microcosm, in whom are to be found the elements of the whole cosmos, even the characteristics of the manifold celestial beings. There are some men in whom the seraphic fire is always burning brightly. Like the Seraphim, the substance of their song is nought else but "Holy, Holy, Holy." But there are others in whom the fire glows faintly, and whose spark must be blown into flame. As there is a love like fire, so there is a love like water. The mutual love of father

¹⁴ Cf. "the eight pillars of the world" in the Clementine Homilies, and the allegorical interpretation of the "seven shepherds and eight princes" (Micah V, 4), in Talm. Hagiga, 12b.

¹⁵ Lik. Tora on Nu. IV; T.O. on Gen., pp. 53, 57; cf. P. de R. El. 40.

¹⁶ See Tanya, Ch. 18-20; L.T. 39, 172; T.O. 166.

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and child is like a smooth flowing river. The love of a bridegroom for his bride is like fire which rises and falls; it is impetuous. Our love for God is sometimes smooth and continuous, and sometimes it bursts into flame, corresponding to our experience of God's love to us. For we are either struck by His *Fatherly* love, or by that love which comes down even to the abode of sin, in order to save sinners and turn darkness into light.¹⁷

This latter, *condescending*, love of God is an act of His Will, for it is supra-rational (humanly speaking); yet it is the highest Wisdom of God. When we realise this aspect of God's love, our love for Him also becomes something impetuous, like fire. But such love is not born of the reason, but of the will. When our friend is in danger, we venture our life to save him; we do not weigh the sacrifice, we do not reason.

To him who has such a love to God, "is given the name '*son of God*' and all power over the treasures and mysteries of God."¹⁸ Such a love

¹⁷ Cf. T.O. on Ex., p. 124; L.T. on Dt., p. 96.—Cant. V, 2, is often thus allegorised to express the relationship between God and Israel:—"Hearken! My Beloved knocks. Open to me, my sister—my friend." Israel is the *sister* of God; their mutual love is a natural one. But her heart is not always responsive; sin and self-righteousness, the desire to be something in herself, the love of the world, hardens her heart. During prayer and the study of God's Word and in the keeping of His commandments we do realise, more or less, His sublime holiness and love, and are moved to love Him. But He desires that we should constantly feel this *sisterly* love for Him. He knocks at our heart and says, "Open!" When we make an opening in our hearts, "if only as small as the eye of a needle," then God increases it so that it becomes "as wide as the Temple."

¹⁸ See Shne ha-meoroth, 24; Shomer Emunim, 16.

is the possession of a few elect souls, who sacrifice themselves for God's sake, take on themselves the yoke of the Law joyously, are humble, gentle, and forgiving, and all this, not only for their own sakes, but in order to "sanctify the Name of God," (Kiddush ha-shem), to raise the Shekinah out of the dust."¹⁹

¹⁹ See above, p. 17. Sin affects God; cf. Meg. 29a; p. T. Ta'nit 1, end; Ex. r. XV, 13; Sohar, often; T.O. on Ex., p. 125; L.T. on Dt., 64, 85.

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CHAPTER IV.

JOY AND LOVE.

JOY is the key-note of Hasidic piety. The Pauline: "rejoice, and again I say unto you rejoice," has a genuine Hasidic sound. In some of the documents it is very subtly differentiated between the joy which is experienced on special occasions—for instance during prayer—and the joy which is always potentially present. The one increases the other. When we rejoice at the nearness of God, this hidden divine joy so fills our whole personality that it shines through us and we become transfigured. "Wine that maketh glad the heart of man and oil to make his face to shine"¹ is interpreted in this sense.²

The joy which results from the study of God's Word and of keeping the Commandments does not reveal itself equally at all times. Of all the Feasts, that of Tabernacles is the most joyous. For this reason, water, and not wine, was used in the oblation at the Temple services on this festival; the joy which the wine symbolised ordinarily, being actually experienced.³

The vine is a symbol of Israel, the grapes being individual Israelites. As the wine is hidden in the grapes, so is the joy of the love of God hidden in the soul.

¹ Ps. civ., 15.

² Cf. Tora Or. 96: "Wine gladdens," *i.e.*, the joy experienced during prayer; oil "makes the face (the whole personality) shine, *i.e.*, the potential joy."

³ Cf. Lik. Tora on Lev. III.

However, as the grapes must be trodden and the skins left behind in the winepress, in order that the good wine should gush forth, so does pure joyous love towards God pour forth from our hearts only when it is trodden out humbly in God's winepress, and the skin of our self-righteousness left behind.⁴ Self-righteousness is idolatry and prolongs the exile of Israel and of the Shekinah.⁵

It is supposed that the best wine comes from grapes which are nearest the soil; so real joy in God is said to be found only where there is humility. This humility is a gift of God. Without the awakening and inspiration from above, we see neither God nor ourselves in the true light. The only thing we can do without His aid is to fight against Him. Moses was great because he was humble. He said of himself: "And we, what are we?" (Ex. xvi, 7.). His soul also came "*from the Light of the Father Himself.*"⁶

In our relationship to God we should be like servants who walk *behind* and follow their master, in order that we may be found worthy to reach the state of disciples, who walk *with* their master, later on. "Follow *behind* your Lord." (Dt. xiii, 5). When we know how far

⁴ Cf. Ex. R. 26. Israel is like an olive. Just as this fruit yields its precious oil only after being much pressed and squeezed, so Israel's testing is one of great oppression, in order that it may thereby give forth its illuminating wisdom.

⁵ Often in Talmud and Midrash. Cf. Sota 5a; Erubin 13b. See Sohar 1, 157a; L.T. 5, 26, 30.

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we are from God, just then He is near us. But when we think that we are near Him, then He is afar off: "From the *distance* God appeared to me" (Jer. xxxi, 2). *There is more hope for the greatest sinner than for the righteous who knows not his sinfulness.*⁷

"God can only dwell in broken vessels." This is a frequently used phrase.

The aim of all Creation is "Bittul hayesh," that is, ceasing from being something apart from God; *to die, in order to be raised to life again.* Every world fulfils its mission of dying to itself according to its own degree and in its own way.⁸

The keeping of the Law does not profit us, unless it is done joyfully. "We must believe in the light of the countenance of the living King." He is perfectly good. "Let us therefore rejoice in Him always."⁹

If we have no joy in our hearts, we deny the Love of God.¹⁰ We should not say:—"Our heart is a dwelling-place of lust, jealousy, anger—there is no hope for us"; let us realise that we have another Guest in us, who desires to give us life and joy, notwithstanding our sin. Even if we are disturbed at our most intimate converse with God by worldly thoughts, we

⁷ Lik. T. on Dt., p. 130.

⁸ Ibid, 87, on humility. Cf. also Hen. 25, 4, 272; 108, 7; 11, 634; Test. Rub. 3; Ar. 262, ff. 269; T. Gad 5; Jos. 10; Benj. 5; IV E 8, 49ff.; Prayer As. 16; Hymn of praise 64, and Hillel's utterance: "my humiliation is my exaltation and my exultation is my humiliation," Lev. R. 1.

⁹ Often, See L.T. 73.

¹⁰ Tanya, p. 52.

should not lose courage and joy: "it only proves the reality of our fellowship with God, if Satan tries to disturb it."¹¹

This joy is the revelation of the inner life of God in us. It is not what the world calls joy. As the air enters into the body of a bird and enables it to fly, so does the joy of God come from the spiritual world and fills the heart, enabling it to lift itself up above time and space. When the soul is in its highest flight, then it sees without eyes, listens without ears, speaks without language, and its song, when it ascends to rejoice "at the Body of the King," is a song without words.¹²

There is a subtle difference between joy and delight. We *rejoice* over some precious possession, even though it may not be continually before our eyes—as for instance, in a hidden treasure. When we visit the secret hiding place of our treasure, uncover it, and see it dazzling before our eyes, then we *delight* in it. The Law is our treasure, in which we rejoice. It is a *hidden* treasure, because the deepest spiritual meaning is as yet not made perfectly clear to us. Yet, one thing we know: it is the revelation of God, and this makes it very precious to us. But the day will come when the Divine mysteries of the Law will be unfolded by the Messiah, and we shall see God face to face. Then our souls will be filled with *delight*.¹³

¹¹ Cf. L.T. on Dt. 85, 94; on Lev. p. 35. Cf. Hermas on Joy and Sadness.

¹² See Tanya, ch. 28; L.T. on Lev. p. 96. Cf. Hoboth ha-Lebaboht, Ch. 3, p. 350.

¹³ Cf. Tora Or on Gen. p. 20.

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CHAPTER V.

PRAYER AND LOVE.

THAT prayer should take a central position in Hasidic piety is only what is to be expected. The old traditional definition of prayer as "Abodath-ha-leb," "the service of the heart," is often used in Hasidic writings to emphasise the true character of worship. "Tefila belo Kawana, ke-guf belo Neshama." (Prayer without intention is like a body without a soul.) Kawana—intention; Hithlahabuth—enthusiasm, ecstasy; are the chief characteristics of true prayer. It means the concentration of the whole mind on God. The ideal prayer is not asking God for this or for that, but the desire that He may, so to speak, concentrate His whole mind upon us.

A king made a proclamation. He invited his subjects to come and lay before him the greatest desires of their hearts. They came in great numbers. Some asked for wealth, others for honours; some for wisdom, others for health and beauty. But one man came, who, though he looked poor and wretched, asked for none of these things. What he desired was, to have the privilege of seeing the king each day and of speaking to him personally, knowing that should the king grant him this request, all the other things would be his as well.

If we concentrate all our mental and spiritual faculties on Him, He will come down and concentrate His infinite creative power and love on us.¹

In a candle flame there are two parts : the outward yellow flame and the inner blue one. So it is with the flame of the divine fire in our hearts. The outer flame is kindled by our understanding, namely, when we realise the sublimeness of God. When we meditate on His majesty and power, then a love is begotten in us which is "powerful as death, whose flames are flames of fire."² But the inner flame is at the centre and depth of our heart. The love burning there is of a higher quality than that love which arises only from the knowledge of God's power. For, just as we are often moved strongly by something that the innermost centre of the heart is touched, and we act and speak without reflection, so it is in our deepest communion with God at prayer. The fellowship with God resulting from our intellectual apprehension of Him is not as intense, by itself, as the worship of God which has its source in the depths of our personality, when it is illuminated not by our own wisdom, but by the supreme *Divine Wisdom* which is above human understanding and knowledge. ³ In this Divine Wisdom *the Life of God Himself is enwrapped and hidden.*³

¹ Cf. Kuntras ha-hitpaaluth (Essay on Ecstasy), p. 25.

² Cant. viii., 6.

³ Prov. iii, 19, is used as a technical term to express this "Logos" idea : "God Himself [is] in [His] wisdom."

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From this life and light proceeds the divine 'spark' which is hidden in every soul. Not all men succeed in rising to this close union with God at prayer, because this spark is *imprisoned* in them. "Yea, even the Shekinah herself is imprisoned in us, for the spark is the Shekinah in our souls."⁴

Only through true prayer can the wall of partition between man and God be removed; only then can He use it for the gathering of these 'sparks.' This, according to Hasidic explanation, is why Israel longs so ardently for the restoration of the sacrificial system in the days of the Messiah; for this divine 'spark' is also imprisoned in animals and in all Creation. The coming of the Messiah, and with it the restoration of sacrifices, will mean also the restoration of all things, the ascending of all beings, through the Redeemer—"the ideal Adam."⁵ Every real prayer has something of this character of sacrifice and brings nearer the Messianic redemption.

⁴ The rather difficult passage in Ps. XXVII. 8, "My heart said unto thee, 'Seek ye my face,' *panay*," is interpreted thus: We should seek God in our *innermost heart*, *Pnimituth*, deep calleth unto deep." Cf. Tanya, p. 47.

⁵ Tora, Or. 96. Cf. Eph. 1, 10; "That in the dispensation of the fullness of time He might *gather together in one* all things in Christ." In this connexion note that the Hebrew word "Meod" in Isaiah lii, 13, is often used to describe the ideal humanity of the Messiah, the perfect Adam. First, because the Hebrew letters form the word Adam; and secondly, because these letters are the initials of Mashiah, Adam, David.

If Israel would only pray in the true spirit, the Messiah would reveal Himself in all His glory now.⁶

Eccl. iii. 21, is interpreted as being a description of the antithesis between the 'divine' and the 'natural' soul in man, especially during prayer. The divine soul is longing to unite itself with its source, as indeed, as we have seen, it is a part of God Himself; but the natural soul strives more and more to descend into its material surroundings. They cannot possibly be at one, any more than fire and water. But sometimes they must come to close grips, for instance, at prayer. Then a struggle between them begins. The 'divine' soul has such an intense desire after God that it would carry the whole man with itself into higher spheres and spiritualise all his natural affections. Not every prayer, however, has this character of a struggle. Sometimes the spirit of man is drawn, without any struggle, towards God; as the light of the candle in the daytime ceases to have individuality, or as the soul in Paradise is at home with God. The ideal Sabbath worship, for instance, is of this kind, when the spirit rejoices in God, in the contemplation of His love in Creation and Redemption. On every Sabbath the edifice is completed, *if we do the will of God*. On this day the inner life of the Israelite is hidden with God. On the other hand, the seven weeks between Passover and Pentecost represent the struggle between the two souls. At Pentecost the struggle is over,

⁶ Often in Talmudic and mediaeval literature. But see especially *Salman, Siddur, Section on Prayer*.

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the "natural" soul is defeated by the 'divine.' This Feast, therefore, symbolises the spiritualisation of natural life. On Passover leaven is forbidden, because it stands for pride.⁷ But at Pentecost, leaven symbolises the sublime Spirit of God, which penetrates even the natural life; and therefore it had to be used in sacrifices at that Feast.⁸

We may be disturbed during our most fervent prayers by alien powers which cling to us just when our spirit is in its closest approach to God. For, as the thief risks his life only when he expects abundant treasure, so are the evil powers most insistent just when the praying soul is about to share the riches of God. The evil in man gathers strength from the life of the spirit at prayer. In the struggle between a saintly man and a godless one, something of the impurity of the latter must needs cleave to the former, because of their close contact during the struggle.

But after prayer, when the struggle has come to an end, the evil thoughts cannot derive any more nourishment from the divinely strengthened soul, but are separated and scattered. This is the mystical interpretation of Ps. xcii, 10. ("For

⁷ Cf. Philo, Frag. on Ex. xxiii, 18. For a similar application of the metaphor of the leaven cf. Perek ha-Shalom. See also Nahmanides' Comm. on Dt., ed Riva de Trento, p. 256.

⁸ Pentecost is also in mystic Judaism the Feast of the Spirit, just because it is supposed to be the "time of the giving of the Law." With the exception of the "Parable of the leaven" in the Synoptics, and this Hasidic symbolic interpretation, "leaven" always symbolises something bad, in Jewish Traditional literature.

lo, Thine enemies, oh Lord, for lo, Thine enemies shall perish; all the workers of iniquity shall be scattered abroad.")

This struggle during prayer is carried on only by (to use a modern psychological term) the 'conscious' souls, one of which is called in Hasidism "the inner light in the vessel of limitation." But the Jew's personality is also endowed with that very life of God, which cannot be contained in any "vessel of limitation." *This life surrounds his personality as a radiance, only to be perceived by spiritual vision, just as God's Immanence permeates the world in a mysterious way. It is not concerned in the struggle of the 'souls' during prayer, it cannot be approached by any alien power.*

⁹ Cf. L.T. on Dt. p. 75; T.O. 35.

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CHAPTER VI.

REPENTANCE AND LOVE.

THE inner heart of man is overlaid by an unclean covering: the lust of this world.

This covering is technically called "Babylon," or 'the foreskin of the heart.' Conversion in the Hasidic sense is therefore "circumcision of the heart."¹ Now, in circumcision there are two operations; after the circumcision proper comes the uncovering of the corona,² without which circumcision is not valid. First the thick skin is circumcised, and then the thinner skin is stripped away. Similarly it is true of the spiritual circumcision: there are gross and subtle sins; it is not enough to be free from the former; the foreskin of the heart is not yet completely circumcised; and the inner heart is still overlaid by the skin of subtle sins, which are even more difficult to lay aside.³

The motive for repentance should not be fear of the pangs of hell, but "the sorrow for our own soul which has fallen from its highest state to the depths of sin, from God's palace to the lower places of impurity."⁴

¹ Tanya, ch. 48.

² "Peria," Cf. Pal. Talmud Shab. p. 17.

³ Dt. XXX⁶ is therefore explained eschatologically: the Messiah will bring forth the circumcision of the heart. Then the inner centre of the heart will be revealed, and the Shekinah—the inner life of Israel—will be for ever freed from Her exile.

⁴ L.T. on Dt. i, 22. Cf. Zohar II, 27.

Fasting, although an outward expression of repentance, is not one of its essentials; on the contrary, "we shall have to give account of everything in this world that we might have enjoyed and did not."⁵ Food should not only strengthen us for God's service, but, by concentrating our minds on the Giver of all good gifts, we should spiritualise the material and gather the 'soul-sparks' which are contained in the food, and help them to ascend with our prayers to Heaven. For, as the soul of man after death awaits in Paradise the re-union with its spiritualised body at the general Resurrection in the Messianic times, so does the soul of food (that is, the Divine word by which a particular food has been created) await the re-union with its body, namely, the material part of the food. Through our thanksgiving before and after meals, we co-operate with God in this process of spiritualisation.⁶

When the Messiah comes, God will gather the scattered sparks again and unite them with Himself.⁷ But we should prepare the way for Him by repenting daily and by helping others to repent.

⁵ Pal. Talmud Kid. end. — Is. lviii, 7, is often interpreted in this sense: we should not deny ourselves things necessary for our own body. Cf. Sh. Ha-Tesh, p. 6. Tanya, Ch. xxxi. Hegion ha-nefesh, by Rabbi Abraham b. Hyja, Ch. xv.

⁶ Lik. Tora, 76; Tora Or, 34.

⁷ Dt. XXX, 4: "When He will scatter thee to the ends of the world He will gather thee from thence," is used in an eschatological sense for the gathering of "divine sparks." "The air is full of such sparks of the souls of sinners who cannot

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Isaiah xxix, 19, is thus interpreted: "The meek ones," are those whose joy in God increases through the keeping of the Law; but the "poor ones" are the repentant sinners, the spiritual beggars; "they will delight in the Holy One of Israel." Because they have no spiritual riches, no accumulation of good works, they have only *one* desire, God Himself; and He becomes their only joy.

Although it is God who first moves man to repentance, yet in His love He considers the penitent as being responsible for his own conversion.

The sinner, in whose soul the light of the Divine fire has been quenched, *is greater, when he repents, than the righteous who have no need for repentance.* He lifts himself up above time and space. Since he possesses nothing in himself that could awaken spiritual life, he throws himself entirely into the arms of God.⁸

[7 CONT.]

enter into their rest" (Cf. Bab. T. Shab. 152b).—A holy man once saw in a vision the spirits of sinners. They floated restlessly to and fro before him, filling the air with their lamentations. He enquired of them the cause of their woe. They described to him how they were continually being driven out of the "heavenly mansions" because they would not repent while on earth. "Have mercy on us," they said; "free us from our sufferings by your prayers, that we may find rest." Indeed the true saint can raise such souls to heaven. They cleave to his prayers and are carried along with them to God. Satan is then afraid to come near them there to disturb them. Moreover, the soul of the true saint *descends at death into hell, in order that the souls of sinners should cleave to it and ascend.* (The traditional Jewish view of Gehenna is that of a state of punishment of purification, through which every soul must pass.) Cf. Kab ha-Yashar, p. 17 (Wilna ed.).

⁸ L.T. on Ex., p. 52, on Num., p. 28. See Zohar i, 129b. Spinoza's words about the forgiving love of God in his Tractatus theologico-politicus, p. 164, were literally taken from Crescas' Or Adonai; cf. p. 64a.

When Moses was to bring down the "forgiving love" of God to Israel, he had to stand upon a rock to receive it (Ex. xxxiii, 21). This is symbolical of the hidden love of God, because of the 'sparks' which are hidden in the rock. When a sinner is converted, he brings down the *hidden* fire of the Divine love. This "forgiving love" of God passes all understanding, it is more wonderful than the "reasonable love" of God to the righteous.⁹

The love of man to God which comes from the keeping of the Law is a love which proceeds from the "outer side" of the heart, but the love which the repentant sinner feels for God comes from within the heart.¹⁰ The "sin-forgiving love" of God is said to come from the "will of all wills," that is, from the innermost sphere of God's heart, which is above His will that is revealed in the Law. This "will of all wills" will be perfectly manifested in the Messianic times.¹¹

Therefore, on the Day of Atonement the high priest entered the Holy of Holies in white garments; White, representing all the other colours in union, denotes, in Hasidic symbolism, the pure forgiveness of God which is independent of man's work. Again, the garments were made of linen,

⁹ Tanya, ch. 7.

¹⁰ *Ibid.*

¹¹ *Ibid.*

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because the flax has *one* flower on *one* stalk.¹²
When the high priest entered the Holy of Holies,
the place where God dwells *alone*, in order to
make atonement for the people, and dressed in
linen garments, he represented God's forgiveness
as being something *unique* and independent of
man's piety and his good works.¹³

True repentance consists in the longing that
God should let His Countenance shine upon us;
that His relationship to us should be the relation-
ship of one personality to another; that He should
know us from the depths of His Being, and that
His forgiveness should come to us from the inner-
most part of His Will—not like that of a man
who throws a gift behind his back to his enemy,
in whose face he cannot look.¹⁴

Like the Messiah (Cf. Sanh. 97a), the awakening
of the sinner towards repentance comes unexpect-
edly; it is above our understanding and know-
ledge; it is a gift from God which proceeds from
"the light of the upper countenance."

The following parables with the 'Prodigal'
motif will show that this type of Jewish piety
presents in the highest sense, a 'praeparatio
evangelica':—

The son who is always at home with his father
does not fully realise the intensity of the love he

¹² Cf. Bab. Talmud Sheb. 18a.

¹³ See L.T. 55-57. For the symbolism of the high priest's
vestments, cf. also Josephus, Ant. iii, 7.

¹⁴ *Ibid.*, on Lev., p. 52.

bears to his father, because of the deep unconscious joy which this companionship gives him. When, however, the son has journeyed into a far country, the longing for his home and his father takes possession of him with such power that he becomes aware of the strength and depth of his love. So it is with the sinner who is repentant. His love to God reveals itself "in the distance."¹⁵

Moreover, it sometimes happens that even while the son is in his father's house the latter hides his face from him for a while. This is in order that when he again reveals himself to his son, the latter may realise afresh how much his father means to him. So does God hide his face from us for a while, when we have broken His Law, in order to let the light of His Countenance shine upon us the more strongly, when we turn to Him again.¹⁶

A king had two sons. The one was obedient to his will, the other a rebel, who left his father's house and wandered away. When the wanderer returned, *the father's delight over him was greater than the joy he had felt in the continuous presence of the son who has stayed at home.*¹⁷

¹⁵ L.T. on Lev., 52, 83.

¹⁶ *Ibid.*, 83.

¹⁷ Aaron Halevi, *Shar Hayhud*, p. 8. This parable is often used also in connexion with the joy and delight of God in the Messianic times, when sin itself will be redeemed. For Talmudic references, cf. Abrahams, *Studies in Pharisee and the Gospels*, ch. XIX.

With these two parables cf. T.O. 46-48; "When we hear a bird talk we are filled with wonder and delight at this extraordinary

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phenomenon. *So are the Angels in Heaven filled with delight over a sinner that repenteth*; for his speech is changed, and he begins to learn the language of Angels. But even in Heaven perfect joy will only come in the days of the Messiah, when the heathen too will turn to the only true God, and Satan will be conquered for ever." Cf. Baba Bathra 31a: "It is forbidden to man, that his mouth be filled with laughter in *this* world (dispensation), as it is written, '*Then our mouths will be filled with laughter, and our tongue with singing.*' When is that to be? At the time when 'they shall sing among the heathen, the Lord hath done great things for them'" (i.e., in the Messianic times).

S. PAUL'S HYMN OF LOVE.

1. Though I speak with the tongues
 of men and angels
But have not love,
I am become a sounding brass
 or a tinkling cymbal.
2. And though I have power of prophecy
 and know all secrets
 and all knowledge,
And if I have all faith, so that I move
 all mountains,
But have not love,
I am nothing.
3. And if I give away all that I have,
And if I sacrifice my body, so that
 I may* glory [rightly]
But have not love,
I profit nothing.
4. Love is long-suffering, full of kindness is love,
 love envieth not,
Makes no display, is not puffed up,
 does not masquerade,
5. Seeketh not her own, is not easily provoked,
 does not bear malice,
6. Rejoiceth not in injustice, but rejoiceth in truth.
7. Beareth all things, believeth all things,
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endureth all things.

*Cf. A. Harnack, The Apostle Paul's Hymn of Love.

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S. PAUL'S HYMN OF LOVE.

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8. Love never ceaseth—
Whether there be prophecies,
they shall be done away,
Whether there be tongues,
they shall cease,
Whether there shall be knowledge,
it shall vanish away;
9. For we know in part,
and we propheesy in part,
10. But when that which is perfect is come,
Then that which is in part shall be done away.
11. When I was a child, I spoke as a child,
pondered as a child,
thought as a child,
When I became a man, I put away
what is of the child.
12. For now we see by means of a glass,
in a riddle,
But then from face to face :
Now I know in part
But then shall I know even as also
I am known.
13. And now abideth faith, hope, love,
these three ;
But the greatest of these is Love.

EPILOGUE.

LOVE IN THE FOURTH GOSPEL.

THE predominant and determining note of the life of the Early Church is *κοινωνία*, Fellowship. It is the realisation of the highest ideal of Hasidism—*i.e.* *'Ahduth*. The word implies a closeness of union approaching to identity: "the multitude of the believers were of one heart and of one soul." Love was the essential and characteristic keynote of the Messianic Fellowship. The Messiah is the personification of Divine Love. He showed what real love is, therefore to imitate Him means to love as He did.¹ The imitation of Him is the imitation of God.² To live for Him is to live for God.³ But Christ's love is not only an *example* for the Fellowship, but is the power which awakens love in it. His love is powerful because it is *God's Love*: "Who shall separate us from *the love of Christ*? Neither death nor life . . . shall be able to separate us from *the Love of God* which is in Christ Jesus our Lord."⁴ Because of its Divine character, this Love is wonderful, "it passeth all understanding."⁵ The visible presentation of this love is the Death of Christ;⁶

¹ Mt. xx, 28; John xiii, 34; Rom. xv, 2ff; Eph. v, 2; 1 Cor. xi, 1.

² Eph. iv, 32-52; cf. Phil. ii, 4ff; 1 Pet. ii, 21ff; 1 John iv, 17.

³ Rom. vi, 11.

⁴ Rom. viii, 35, 39.

⁵ Eph. iii, 19.

⁶ Rom. v, 8. *συμίστηται*

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termining note of Church is *κοινωνία*, realisation of the *Abduth*. The word reaching to identity were of one was the essence of the Messianic personification what real love is, to love as He the imitation of live for God.⁷ *example* for the which awakens love cause it is *God's* from *the love of* shall be *ve of God* which Because of its wonderful, "it The visible pre-
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"He died for all that they which live should not henceforth live unto themselves, but unto Him."⁷ Therefore, coldness towards Him bars the door to God's Presence.⁸

But the most 'Hasidic' writing in the New Testament is probably "the Gospel according to St. John." The following is a brief summary of Love as it is presented there:—

The love of God is concentrated in the Messiah, His Son, and only through Him He loves the world. This love of the Father for His Son manifests itself in *giving*: "He gives Him all things."⁹ The world belongs to the Messiah (cf. Ps. ii, 8); Israel, and in them humanity, are "His own."¹⁰ But God's greatest gift to Him is not the world, but His Spirit, the Ruah ha-kodesh. This He gives Him beyond measure.¹¹ Through the Spirit the Father enables Him to participate in His creative and redemptive activities: "He shows Him all that He doeth."¹² The Father knows Him and He the Father.¹³ This intimacy between Father and Son is the basis and the central expression of the Father's love.

The Son is the organ of God's love and the intensity of this love is shown in the gift: "So God loved the world that He gave His only begotten Son." The reason for the Father's love

⁷ II Cor. v, 15. Cf. Rom. iv, 7; Phil. ii, 30.

⁸ I Cor. xvi, 22.

⁹ III, 35.

¹⁰ I, 11.

¹¹ III, 34.

¹² V, 20.

¹³ X, 15.

to the world is the world's danger of perishing from want of 'Light' and 'Life,' i.e., of true knowledge of, and communion with, Him.¹⁴

God's love for His Son brings forth a corresponding love of the Son for Him. It expresses itself in the glorification, or sanctification, of God's Name by the Son. This highest motive of Jewish piety, "Kiddush Ha-shem," is His supreme objective. When He summarises the work that He has done on earth, He does not refer to any empirical success, as the love and faith which He had awakened among men, but the service which He had rendered to God: "I have *glorified* Thee on Earth" (xvii, 4). He lives and dies for God's honour. His love is a conscious self-oblation to the will of God.¹⁵

His will is "to finish the work of Him who sent Him."¹⁶ He must help men in their misery and need, in order to reveal the love, and do the work, of God. It is His duty towards the Father, for through it He makes God's goodness visible. Herein also is shown the love of the Father towards Him, that He entrusts Him with the accomplishing of His work in those whom He sends to Him. They are God's gifts to Him. The Father Himself, by giving them to Him, establishes Jesus' Messiahship: "He who has the

¹⁴ Light and life, perfect knowledge of God, and communion with Him, which, as we have seen, is expected of the Messianic Age, is given through the Messiah. The expectation is founded chiefly on Jer. xxiv, 7. Cf. with this the Hebraic expression in 1 John v, 20.

¹⁵ The words about self-denial in xii, 25, refer not only to the disciples but also to the Master.

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bride, is the Bridegroom.¹⁷ And the fact that they come to Jesus is a proof that the Father has already begun His work in them. They are of the Truth. Jesus, by accepting them, reveals His love for the Father,¹⁸ for, by awakening in those who are of the Truth, faith in, and love to, Him, He 'finishes' the Father's work.

Thus, Jesus' love for men is grounded in the love of God. "As the Father hath loved me, so also have I loved you."¹⁹ In these words He not only compares His love for the disciples with God's love for Him, but also expresses the thought that His love to them is *founded* on God's love to Him. He repays this love by loving them. What God gives to Him, He gives to them that are His.

As His love for men has its source solely in God, men's desires do not move Him to action. The people could not force Him to do "signs and wonders" against His will. Even towards His Mother He maintained His independence.²⁰ Similarly, at first he leaves the request expressed in ii, 3, unanswered. The same is true of vii, 3. In all these cases it is not mere caprice that rules Him, but each case shows His intense determination only to obey the will of the Father, however much He was moved personally. His independence of men is rooted in His dependence on God. Further, Jesus' love to men is independent of their intrinsic worth. Those that the

¹⁷ III, 29.

¹⁸ VI, 37.

¹⁹ XV, 9.

²⁰ II, 4.

Father has given to be "His own" take on a new transcendent value to the Son, namely, that of being a gift of God: "The Good Shepherd loveth His sheep because they are His." Therefore, His love to them is not caused by their moral condition. It proceeds out of His own Nature and purpose. It is grace: "Him who cometh to Me I shall in no wise cast out."

The compassion of Jesus for human suffering and need is in no instance a mere emotion, but is always translated into action. His miracles are acts of His all-powerful love, revealing the will of the Father.

All His works, although primarily deeds of Love, are 'signs,' intended to reveal His glory and to awaken men's faith in His Messiahship. In the miracle at Cana, for instance, this is revealed through the gift of joy, which was symbolical of that mystic marriage-joy which is to belong to the Messianic Times. The same is true of the feeding of the people in the desert, which also has a Messianic *motif*; the Messiah being the last Redeemer, as Moses was the first.²¹ In the healing of the blind He reveals Himself as the Light of the World. In the awakening of Lazarus, as the Resurrection and the Life. Thus, His miracles are, in their immediate, as well as in their ultimate purpose, a revelation of His love; for the awakening of faith is a higher proof of love than the healing of the sick and the feeding of the hungry.

²¹ The traditional Jewish idea of the Messiah being the second Moses (cf. Midrash Ex. R.), is also suggested in Acts; cf. iii, 22-23; vii, 35ff.

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All these 'works,' His *ἔργα*²² He does in
 the name of the Father.²³ They are the works
 of God;²⁴ they come from the Father (x, 32), for
 the Father who is in Him worketh them (xiv, 10).
 They are all *one work* which God gave Him to
 do (xviii, 4). However, although His works bear
 witness of Him that the Father has sent Him,²⁵
 He prefers the faith which is awakened by His
word to that which is based on His *works*²⁶ His
 words are Spirit and Life.²⁷

He gives to them His whole *πλήρωμα* : " of
 His *fullness* we all received and grace for grace "
 (i, 16), which means, grace succeeding grace per-
 petually. All that God has given to Him, He
 gives to them : His freedom (viii, 36), His peace
 (xiv, 27), His joy (xv, 11), His glory which the
 Father gave Him (xvii, 22), and He declares
 unto them the Father's Name, *i.e.*, His character,
 " that the love wherewith Thou hast loved Me
 may be in them, and I in them." As the Messiah,
 He gives grace and truth (cf. i, 17 with Micah
 vii, 20). He gives all this by giving Himself.
 He is the Way, the Truth, " He and the Life.
 that eateth Me shall live by Me " (vi, 56).

²² This designation is characteristic of the Fourth Gospel;
 with the exception of Mt. XI, 2, it is not found anywhere
 else in the N.T.

²³ x, 25; iv, 34; v, 36; ix, 3; x, 37.

²⁴ x, 32.

²⁵ Cf. v, 36; x, 25, 37ff; xv, 24.

²⁶ ii, 23ff; iv, 41, 48.

²⁷ vi, 63, 68.

The consummation of His "giving Himself" is His Death. It is not only the highest expression of His Love, it is its perfection. "He loved them *eis telos*, i.e., perfectly.²⁸

Jesus, by His love, expects to awaken in men love to Himself and to each other. "If God were your Father you would love Me" (viii, 42). "If ye love me" (xiv, 15). In this expectation of love the whole Messianic consciousness of Jesus is expressed. He seeketh not His own glory (vii, 18), but, as by awakening faith in Himself, he awakens faith in God, so God Himself is either loved or hated in Him (xv, 23).²⁹ The world hates Jesus because He reveals its sin. He convinces of sin. The consequence is that those who come in contact with Him either hate *Him* or *themselves*. He whose works are wrought in God, his love Jesus wins, "he cometh to the light" (iii, 21).

It has been rightly observed³⁰ that "opulent as the New Testament is in the experience and the expression of love, tracing as it does that marvelous river to its fountain-head in Christ, nevertheless, for Christ Himself it has not one fond word, not one endearing phrase."³¹ While the Apostles readily applied their expressions of endearment

²⁸ xiii. 1. Cf. for this meaning of the word Lk. xviii, 5; 1 Thes. ii, 16.

²⁹ Cf. Mechilta on Ex. XIV, 31: They proved their faith in God by believing in Moses.

³⁰ Expositor, Sept., 1913, p. 244ff.

³¹ The "Beloved" in Eph. i, 6, expresses the heart of God towards the Messiah cf. Is. 5, XLI, 8.

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to one another, yet with a fine reticence they refrained from applying them to Him. They were conscious of a relationship with Him which was something quite above and apart from their relation with their fellows. In Him they were aware of a passion towards them of such a quality that they lost sight of their derivative passion towards Him. His love towards them was of such a kind as to leave them without a name for the extraordinary response it awakened in their own hearts. It was the very depth of their emotion that made them dumb. They were "but as vessels swept onwards to their haven by an irresistible tide of unfailing love."

The test of true love for Him is love to the brethren. This is His only commandment to His disciples. That those whom the Father has given Him should "all be one, as Thou Father art in Me and I in Thee" (vii, ii, 21-23), is His ultimate and highest aim. He died in order "to gather together in one the children of God that were scattered abroad" (xi, 32). All His gifts to them: "the name of God,"³² His glory, have this end in view (xvii, 6, 11-22). This mystical one-ness of the Church, this perfect *Ahduth*, is founded on the one-ness of Jesus with the Father. It is a reciprocal giving and receiving. This unity of the disciples will be the best proof

³² The "hidden Divine Name" (cf. Ethiopic Enoch lxix, 14), which belongs to the essence of traditional Jewish Mysticism, was probably *Ani we-hu*, "I and He" (Man and God), signifying the closest relationship between God and Man. Cf. Rabbi Klein, *Der älteste christl. Katechismus*. This is revealed by the Messiah.

to the world that God has sent Him (v, 21). The world cannot *awaken* true love and unity among men, but it can recognise them. The world will know that "Thou *lovedst* them (the disciples) even as Thou *lovedst* Me" (*ἠγάπησας*). Only he who is loved can love, and only he can love like Jesus who is loved like He is. The love where-with the Father loved Jesus was a love in eternity (v, 24), and believers were loved by God with the same love "before the foundation of the world."

The power to bring forth fruit, that is, to be active in love, rests on communion with Him (xv, 1-7). He not only gives the will, but also the power, to love. Love is creative action. In himself man is not productive, he is unable to give and to work. Communion with Him creates a productiveness which brings forth real results. He lets them participate in His creative power. If the disciples do not bring forth fruit, they are separated from Him; if they do, He 'purges' them. The 'purging' means the freeing from sin; sin will be removed because it disturbs the growth of love. Love is thus the aim, freedom from sin only a means to an end.

As God's love enables Jesus to love, so does the love of Jesus enable them to love; as Jesus cannot work without God, so cannot they without Jesus; as Jesus gives them what God has given Him, so they give to one another what Jesus has given them. The love which He awakens in them consists in this willingness and ability to give

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(verses 9, 10, 12 and 17). From this reciprocal giving and receiving the Fellowship's unity is derived.

Hence, love is a reality only in the Messianic community, in the Church; "Love one another as I loved you" (xv, 12). Hatred separates the Church from the world (xv, 18). This is indeed an inner necessity; for the same reason that the world hated the Messiah, it hates His followers, and they will be as little able to conquer this antagonism as was Jesus Himself. The proof of the immensity and the satanic character of this hatred is the Cross of Christ. Between God and the world, and therefore also between the Church and the world, between Life and Death, Light and Darkness, Truth and Falsehood, Love and Hatred, children of God and children of the Devil, there are only absolute contrasts, between which there can exist no compromise. There are no *nuances* and intermediate shades. Because of this antagonism there cannot be any love to the world on the part of the Fellowship. The conception of love here is not a 'humanitarian' one, in the Hellenic sense, but is an Israelitish Covenant-relationship. God loves him who loves Jesus (xiv 21, 23). He loves the disciples as He loves Jesus (xvii, 23). Jesus declared unto them God's Name, "that the love wherewith Thou hast loved Me may be in them and I in them" (xvii, 26). The love of God to the world remains to the world something outside itself. His love to the believers expresses itself in the fact that He gives them His spirit, as He does

to the Son. This the world cannot receive (xiv, 17). The bestowal of His Spirit, the basis of the New Covenant,*brings forth a new birth; God in His Spirit makes the heart of the believer His habitation, and thus the highest expectation of the Messianic Age is fully realised.

However, the purpose of the Divine Love is not anything that might be selfishly appropriated and rejoiced in by its recipients, *but is for the sake of the world*, in order that the Discipleship may be extended to all—"that the world might believe."

*Cf. Jer XXXI, 33; Ez. XXXVI, 27.

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CLASPING OF HANDS.

Lord, Thou art mine, and I am Thine,
If mine I am; and Thine much more
Than I or ought or can be mine.
Yet to be Thine doth me restore,
So that again I now am mine,
And with advantage mine the more,
Since this being mine bring with it Thine,
And Thou with me dost Thee restore:
If I without Thee would be mine,
I neither should be mine nor Thine.

Lord, I am Thine, and Thou art mine;
So mine Thou art, that something more
I may presume Thee mine then Thine,
For Thou did'st suffer to restore
Not Thee, but me, and to be mine:
And with advantage mine the more,
Since Thou in death wast none of Thine,
Yet then as mine did'st me restore;
O be mine still; still make me Thine;
Or rather make no Thine and mine.

George Herbert.

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